

Fundamental Beliefs 1955

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Table of Contents

Table of Contents	2
FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS	4

**1955 Yearbook
OF THE
SEVENTH-DAY ADVENTIST
DENOMINATION**

A Directory of

**The General Conference, World Divisions, Union and Local
Conferences and Missions, Educational Institutions, Hospitals
and Sanitariums, Publishing Houses, Periodicals, and
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FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:*FB1955 4.1*

1. That the Holy Scriptures of the Old and New testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. *2 Timothy 3:15-17.FB1955 4.2*

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. *Matthew 28:19.FB1955 4.3*

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. *John 1:1, 14; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25.FB1955 4.4*

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. *John 3:16; Matthew 18:3; Acts 2:37-39.FB1955 4.5*

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the

proper form of baptism is by immersion. *Romans 6:1-6; Acts 16:30-33.FB1955 4.6*

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. *Exodus 20:1-17.FB1955 4.7*

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. *Genesis 2:1-3; Exodus 20:8-11; 31:12-17; Hebrews 4:1-10.FB1955 4.8*

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." *2 Corinthians 5:21*. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every-one that believeth." *Romans 1:16*. This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin-Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. *1 John 2:1, 2; 3:4; Romans 3:20; 5:8-10; 7:7; Ephesians 2:8-10; 3:17; Galatians 2:20; Hebrews 8:8-12.FB1955 4.9*

9. That God "only hath immortality." *1 Timothy 6:15*. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift

of God through faith in Christ. *Romans 6:23*. "He that hath the Son hath life." *1 John 5:12*. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." *1 Corinthians 15:51-55*.FB1955 4.10

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. *Ecclesiastes 9:5, 6; Psalm 146:3, 4; John 5:28, 29*.FB1955 4.11

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. *John 5:28, 29; 1 Thessalonians 4:13-18; Revelation 20:5-10*.FB1955 4.12

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day be reduced to a state of non-existence, becoming as though they had not been, thus purging God's universe of sin and sinners. *Romans 6:23; Malachi 4:1-3; Revelation 20:9, 10; Obadiah 16*.FB1955 4.13

13. That no prophetic period is given in the Bible to reach the second advent, but that the longest one, the 2300 days of *Daniel 8:14*, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.FB1955 4.14

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in Heaven, of which Paul speaks in *Hebrews 8* and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of *Daniel 8:14*; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion

will close human probation.*FB1955 4.15*

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (*Amos 3:6, 7*), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of *Revelation 14*; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.*FB1955 4.16*

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of *Revelation 14*, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. *1 Peter 4:17, 18; Daniel 7:9, 10; Revelation 14:6, 7; Luke 20:35.FB1955 4.17*

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body and soul defiling habit and practice. *1 Corinthians 3:16, 17; 9:25; 10:31; 1 Timothy 2:9, 10; 1 John 2:6.FB1955 5.1*

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. *Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15.FB1955 5.2*

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in *1 Corinthians 12* and *Ephesians 4*. That these gifts

operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. *Revelation 12:17; 19:10; 1 Corinthians 1:5-7*. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. *1 Corinthians 1:5, 7; 12:1, 28; Revelation 12:17; 19:10; Amos 3:7; Hosea 12:10, 13*. They recognize that this gift was manifested in the life and ministry of Ellen G. White. *FB1955 5.3*

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." *Matthew 24:33*. The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" (*Matthew 24:44*) will be revealed. *Luke 17:26-30; 21:25-27; John 14:1-3; Acts 1:9-11; Revelation 1:7; Hebrews 9:28; James 5:1-8; Joel 3:9-16; 2 Timothy 3:1-5; Daniel 7:27; Matthew 24:36, 44.FB1955 5.4*

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in Heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of Heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. *Revelation 20; Zechariah 14:1-4; 2 Peter 3:7-10.FB1955 5.5*

22. That God will make all things new. The earth, restored to its

pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." *Daniel 7:27*. Christ, the Lord, will reign supreme, and every creature which is in heaven and on the earth and under the earth, and such as are in the sea will ascribe "blessing, and honor, and glory, and power," unto "Him that sitteth upon the throne, and unto the Lamb forever and ever." *Genesis 13:14-17; Romans 4:13; Hebrews 11:8-16; Matthew 5:5; Isaiah 35; Revelation 21:1-7; 5:13; Daniel 7:27.FB1955 5.6*

